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THE PERFECT WAGNERITE: A COMMENTARY ON THE RING OF THE NIBLUNGS. George Bernard Shaw (1856–1950). London: Grant Richards 1898.

One of the unique items recently acquired by the Library is a personally inscribed copy of Shaw's commentary on Wagner's *Ring of the Niblungs*, including thirty rare and apparently unpublished photographs¹ of Shaw, his wife, and his nurse. The prolific Irish-born playwright was an accomplished music critic and outspoken admirer of the German maestro. As such, it was natural that he would write about Wagner's masterpiece, The Ring Cycle, a series of four operas portraying events and figures from ancient Teutonic mythology. Written during the spring and summer of 1898, the commentary treats the *Ring of the Niblungs* as a political parable. Shaw relates each episode of the Ring Cycle, interlacing the legendary setting with the Fabian Socialist ideas he shared with Wagner. The result is a marvelous example of Shaw's wit and provocative style.

The copy owned by the Library was presented to Dorothea Kreyer on December 5, 1898. The inscription reads with typical Shavian glibness: "To Dorothea Kreyer who had charge of the Author during the composition of this work, and who is solely responsible for all its shortcomings This copy is dedicated by G. Bernard Shaw."

Employed in June, 1898, by the former Charlotte Payne-Townshend, Shaw's wife of barely a week, Dorothy Kreyer served as nurse to the convalescing, though extremely active, writer. Miss Kreyer resided with the Shaws during a four month convalescence and honeymoon at Haslemere, Pitford, in an isolated corner of Surrey. During this period, Shaw completed both *The Perfect Wagnerite* and his famous play, *Caesar and Cleopatra*. All thirty of the pictures were taken at Haslemere. As these rare original photographs show, G. B. S. was consigned to a wheel chair and crutches. He was slowly recovering from necrosis of the ankle. This painful condition was complicated and prolonged by frequent bicycle accidents.

Events of the stay at Haslemere are mentioned in several of Shaw's letters. In one written on October 18, 1898, to Sidney Webb, G. B. S. related:



"We have been amusing ourselves during the summer with a kodak"—G. B. S. and Dorothy Kreyer.



"Her devotion to me is of an irreproachable kind"—Nurse Kreyer and Shaw.

*"We have been amusing ourselves during the summer with a kodak . . . We live here with a nurse, one Dorothy Kreyer, . . . She dresses me, washes me, massages me, and adores me, to the entire satisfaction of Charlotte, who gets all the manual labor of my accidents off her hands in this . . . The Nursling, as Charlotte calls her, is a rather goodlooking young woman; and the success with which she has fitted herself into our domesticity without the least friction says much for her tact. She is fortunately not of an ardent temperament; and her devotion to me is of an irreproachable kind. . ."*²

In twenty of the photographs, Shaw, forty and full-bearded, is captured sporting a cap and an old jacket which he had reduced to rags by hobbling about on the crutches. The other ten pictures concentrate on Charlotte (who detested being photographed), Dorothy, and outdoor scenes around Haslemere. All thirty photographs are well preserved although some have faded slightly.

The Perfect Wagnerite, effectually supplemented by these original unpublished photographs, is but one of many unprecedented highlights of the Edwardian collection housed at Brigham Young University. It is both a percipient essay and a remarkable glimpse of the prominent author.

Russell Clement

1. Three similar photographs, undoubtedly taken at Haslemere, appear in *Bernard Shaw: Collected Letters 1898-1910*, Dan H. Laurence, ed. (New York: Dodd, Mead and Co., 1972), second volume, pp. 52, 53.

2. *Ibid.*, p. 67.

MANANA RAILROAD. The Library is pleased to announce the acquisition of the papers of William Derby Johnson, Jr. (1850–1910), who played a key role in important events on the stage of Mormon and Western history during the latter half of the nineteenth century. He was a member of the Powell expedition which explored much of southern Utah in 1872. He served as a bishop in Kanab, Utah and was also active in lobbying against the Edmund's Act in 1882. When it became apparent that the government would pass the act, Johnson moved his family, including his four wives, to Mexico to avoid prosecution for unlawful cohabitation. There he helped settle the Mormon Colonies, serving as bishop of the ward at Colonia Diaz, as well as Superintendent of Church Schools in Mexico.

The letters, journals, papers, and photographs located in the Library's Manuscript Division which comprise the Johnson Collection are an invaluable aid in helping historians reconstruct many of the events in which he participated. His journals offer considerable insight into polygamous courtship and marriage, and are a compelling account of the personal tragedies suffered during 1885 when the United States government was involved in the prosecution of the Mormon polygamists. Perhaps the most intriguing, if personally disappointing, aspect of Johnson's varied career illuminated by the papers was his involvement with the John W. Young Railroad. The "Mañana Railroad," as it was later nicknamed as a result of the constant delays attending its construction, was a long, complicated venture that took those involved from Mexico to New York to London and back. It was an episode in Johnson's life which was not concluded until Pancho Villa rode out of the Chihuahua Province to join the Mexican Revolution in 1914, four years after Johnson's death. Johnson's newly discovered letter-books unravel that story, and for the first time, historians will be able to view the venture through the eyes of a participant.

The story of the "Mañana Railroad" began with John W. Young, a son of Brigham Young. He was an apostle in the LDS Church (although not a member of the Council of the Twelve) and a railroad contractor. Young was approached in 1888 by Luis

Huller, a German-Mexican, whose plan to build a railroad from Deming, New Mexico, southward, had run into financial difficulty.¹ Huller offered the Mexican concession to Young. This coincided with Young's desire to acquire land in Mexico for cattle ranching.

Johnson, as bishop of the ward at Colonia Diaz, was acutely aware of the settlement's growing pains as a result of lack of grazing land. Pressure was put on Johnson to buy additional land, especially when a Dr. Bolton offered to sell his land adjoining the colony. Johnson immediately contacted the Church for financial assistance, which the Church was unfortunately unable to provide. It was at this point that Johnson contacted Young, who offered to help purchase the land. Johnson was unaware that Young was actually in serious financial difficulty. Johnson returned to Mexico and, with Young's help, purchased 82,000 acres from Celso Gonzales for \$32,800 on February 4, 1880, and on the 18th bought 70,000 acres from Dr. Bolton.

Young encountered immediate difficulty meeting the payments. One reason for Young's difficulty was that the Mexican Saints had not rallied to his support as Johnson had assured him they would. Johnson had maintained from the beginning that the colonists were willing to do all in their power to help purchase the land. In a letter to Young, in the Library's Collection, Johnson indicated: "As yet, everyone who desired land and promised to buy it and aid in the purchase have kept waiting and putting off till I feel they don't intend to help at all."²

Young then proceeded to sell 28,000 acres of the land to the Church for \$37,000, of which \$25,000 went to cover Young's delinquent tithing, leaving \$12,500, which Johnson was to take to Bolton to secure the deed on the Church's 28,000 acres. At this time, Bolton, angered at Young's tardy payment, refused to hand over the deed until he received additional money as interest.

Meanwhile, the purchase of the Gonzales land was also foundering for want of funds. The pressure eased when Young came through with a loan from Baring Brothers of London and one from the Church. About this time, Bolton was jailed on a murder charge, needed money, and was happy to settle with Johnson

without the additional interest. Thus, in 1890, both purchases were secured and work on the railroad moved forward.

Then, in London, Young's financial backing disappeared when Baring Brothers and Company collapsed. Although officials of the Bank of England successfully salvaged the firm, the "Baring crisis" drastically affected Young's financial status, leaving him only \$35,000 for the railroad project. Ignorant of Young's situation, Johnson and others involved went enthusiastically ahead with the grading of the railroad. A statement by Johnson reveals that the work was, for the most part, paid for through financing arranged by Johnson and a Judge Crosby, for of the \$92,823.75 expended, \$50,000 came from sources in El Paso and Deming.

Young's financial situation became apparent to Bishop Johnson on June 28, 1891, when Young refused to honor a draft by Johnson on him for \$5,000. When some of the engineers came to him with their resignations, Johnson promised he would hold Young's land as security in the event they were not paid. A misunderstanding concerning this promise soon arose, at which point Johnson explained that he held Young's land as co-trustee with Crosby and that any move to sell the lands would need Crosby's approval. Crosby refused approval on the grounds that selling the lands would ruin Young's negotiations in London. However, Crosby was finally forced by his own debts on behalf of Young to give Johnson approval to file a suit of attachment. When Johnson tried to file suit, Mexican officials told him that Crosby had already attached the land. It appears now that Crosby had not actually filed suit, but clearly was preparing for legal action of his own.

It is of little wonder that Johnson became disillusioned with Young and wanted out, having gone \$10,000 into debt himself on behalf of the railroad. However, George Teasdale, apostle in residence at the Mormon colonies, convinced him to stay in the enterprise if for no other reason than to get a settlement for the back pay of the Diaz Saints. With this encouragement, Johnson tried to block the legal efforts of both Crosby and the engineers by explaining the situation to the district judge. He met with the judge and was pleased with the judge's response, as indicated in this excerpt from his journal:

The Judge was much pleased that I had come and explained the things as it would effectively bar anyone from bringing any criminal action against me and debar Judge Crosby or anyone else from coming in a head of those who had worked and furnished supplies.³

Johnson's optimism was premature. The most critical blow to the company came in January, 1892. Thomas Macmanas, the government concession agent, told Young and an Englishman named Sutherst that whoever came to Mexico and could produce the means to build the railroad, would get the concession. In May, Crosby won recognition of Young's claim as sole owner of the concession by the Secretary of Development. However, the Mexican Government, unimpressed with Young's failure, still favored Sutherst.

When Young heard Macmanas' stipulation, he immediately began negotiations with Sutherst to sell the old grade. An agreement was reached that was somewhat of a victory for Young, with Sutherst paying for "all new construction and back accounts"⁴ and Young giving Sutherst the old grade. In addition, some back pay was to be provided to those who had labored under Johnson. It was later suggested that the agreement did not make provision for payment of back pay. Johnson became angry at this and wrote: "If they or anyone else tries to cheat us out of our hard earned means & also of our co-laborers and brethren we shall fight them to the bitter end even if we have to take steps that will forfeit the concession."⁵ This agreement appeared to be another of Young's empty promises until one of Sutherst's engineers arrived, at which time the people of Deming became optimistic. This hope lasted but a moment, for when Sutherst assumed ownership of the concession, he abandoned the Dias grade, leaving the Saints once again without hope of back pay.

During the next six months, Johnson paid each home a personal visit in order to reconcile the hard feeling that had arisen. This effort was highlighted by two other actions on Johnson's part. The first was a talk by Johnson at a sacrament meeting. Johnson noted:

I spoke thirty minutes and said if I had done wrong, I asked their forgiveness. If I had slighted my counselors, I asked their forgiveness and would do so no more. I realized I had been so much away from home that I had neglected my duty as a bishop, but with the help of the Lord, I would now stay at home. I wished to do nothing in the ward without the consent of my brethren. If things had seemed so, it had not been meant. I was willing to do anything to restore good feelings, and if anyone still had feelings against me, I invited them to call and see me and I would do all in my power to satisfy them.⁶

The second action was Johnson's plea for forgiveness during a fast and testimony meeting soon afterwards. Johnson "asked the saints to forgive him if he had offended any and he forgave all who had done anything against him."⁷ Fifty-three members of the ward followed him with similar requests. As a result, the entire ward agreed to write off their past bitterness and start over again. The attitude of the Diaz colony was one of healing and conciliation.

Although Johnson had resolved the conflict within the colony, he was still beset with problems incidental to the railroad. Young soon cabled him to come to London in order to raise money by mortgaging the Mexican land. Johnson was concerned about his promise to the workers, made two years previously, and asked Teasdale for advice. Teasdale told him to adhere strictly to his promise. The pressure grew when another partner wrote urging Johnson to go. Johnson asked Teasdale again for advice, this time being told to go. Johnson left that same day for London.

In New York, Johnson met Crosby and found him unwilling to compromise. He noted that Crosby: "seems to think & carry [the] idea he is the only one [who] has any right to the land."⁸ Finally Crosby relented and gave Johnson power of attorney to act in his name during the negotiations. The next day, Johnson learned he would also represent the Church which would not release its right to the land until Young paid off the loan made him.

In London, Young presented his plan of forming a new company with Col. A. K. Owen. Johnson and the colonists would re-

ceive stock in the new company. Johnson was unimpressed and refused to transfer the land. The First Presidency told him “they did not propose to take any more risks but wanted the money or land enough to cover [the] principle and interest.”⁹ As a result Johnson then wrote two deeds to the Cburch for 8,500 and 19,500 acres. Judge Crosby was furious about the new plan and presented Young with a bill for \$50,000 which made it clear to Young that Crosby was only a telegram away from attaching the land. No compromise was reached and Crosby did indeed attach the Bolton lands. Thus, Young was left with only 40,000 acres. Johnson sadly recognized the impossibility of that small holding covering the \$90,000 debt incurred by the grading and remarked: “I leave England with a much heavier heart than when I came.”¹⁰ Less than two months later, Young’s new company dissolved. The Diaz colonists were never paid and Johnson never recovered financially. Sutherst failed also to build a railroad in the area.

Twenty-one years later, in 1914, a postscript was added. At the height of the Mexican Revolution, Pancho Villa came through the area. He asked the Diaz colonists to contact Young in regards to developing the railroad. This was done and Young responded in a positive manner—but characteristically one day too late, the day after Villa rode out of Chihuahua Province to pursue the revolution farther south.

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1. The general information in this article was obtained from the William Derby Johnson Jr. papers located in the Brigham Young University Library, Manuscripts Division. Specific references are to the letterbooks (L) and journals (J) in this collection.
 2. Johnson to Young, May 7, 1889, L84, p. 485.
 3. October 11, 1892, J16:158-9.
 4. Young to Johnson, July [June?] 30, 1892, L92, pp. 100-101.
 5. Johnson to Young, August 24, 1892, L92, p. 209.
 6. Johnson, Annie R., *Heartbeats of Colonia Diaz* (Salt Lake City: Publishers Press, 1972), p. 97.
 7. June 1, 1893, J16:196-7.
 8. July 20, 1893, J17:21.
 9. August 21, 1893, J17:62-63.
 10. September 16, 1893, J18:88.

字典

DICTIONARY
OF THE
CHINESE LANGUAGE,
IN THREE PARTS.

PART THE FIRST: CONTAINING
CHINESE AND ENGLISH, ARRANGED ACCORDING TO THE RADICALS;

PART THE SECOND,
CHINESE AND ENGLISH ARRANGED ALPHABETICALLY;

AND PART THE THIRD,
ENGLISH AND CHINESE.

BY THE REV. ROBERT MORRISON.

博雅好古之儒有所據以爲考究斯亦善讀書者之一大助

"THE SCHOLAR WHO IS WELL READ, AND A LOVER OF ANTIQUITY, HAVING AUTHENTIC MATERIALS SUPPLIED HIM TO REFER TO
AND INVESTIGATE;—EVEN THIS, IS A VERY IMPORTANT ASSISTANCE TO THE SKILFUL STUDENT." WANG-WOO-TAO.

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VOL. I.—PART I.

MACAO:

PRINTED AT THE HONORABLE EAST INDIA COMPANY'S PRESS
BY P. P. THOMS.

1815.

D ICTIONARY OF THE CHINESE LANGUAGE, IN THREE PARTS. Macao, China: East India Company Press, 1815–1823. 4,774 pp.

Dictionaries are usually appreciated only as tools for understanding words found in other books. However, the first edition of Reverend Robert Morrison's *Dictionary of the Chinese Language*, found in BYU's Asian Collection, may be appreciated both because of its author and for its contribution to Chinese lexicography.

Robert Morrison, the first Protestant missionary sent to China, was born January 5, 1782, in the town of Morpeth, Northumberland. He was the son of a sometime farmer-laborer who later established his own business as a last and boot-tree maker. The son followed his father's profession but at sixteen his trade became secondary to his true avocation, the ministry. He threw himself into a strict regimen of prayer, meditation, and gospel and language study. At the age of twenty-one he entered Hoxton Academy to prepare for a life as a missionary. Shortly thereafter his father fell seriously ill and he was urged to return home and take his father's place at the workbench. Morrison could only write back to say:

I thank you for your kind intentions; may the Lord bless you for them. But I have no inclination to do so; having set my hand to the plough, I would not look back. It hath pleased the Lord to prosper me so far, and grant me favour in the eyes of this people.¹

This sort of single-minded determination was characteristic of all his activities in China, including the publication of the *Dictionary*, which came out serially over a seven year period. During this time he lost his wife to the climate and as a result was forced to send his two children back to England, found time to write a Chinese grammar (also in the Library's collection), and translated much of the New Testament into Chinese.

Morrison was probably the ultimate model of what we now think of as the Victorian, acidly proper Englishman. Describing Morrison one man said: "...The countenance of Morrison bore the impress of the effect of grace on a mind and temperment naturally firm and somewhat haughty. His manner was civil rather

than affable, serious and thoughtful, breathing a devoted piety. . . An unfriendly critic might have said he was too proud to be vain; a Christian would more willingly have said he was too pious to be proud. . .”²

Whatever his personality, Morrison was a man of action. Besides the dictionary, a grammar, and portions of the New Testament already mentioned, Morrison also established a college and published a journal. He served as the chief translator for the British East India Company, aided in the translation of the Bible, and wrote tracts which were published surreptitiously in Macao and smuggled by the thousands into China. His religious work was all conducted illegally since the British East India Company, England’s official agent in Asia, forbade any activity that might interfere with commerce. He first gained entry to Hong Kong as an American on the basis of a letter of support from James Madison, the Secretary of State. Once there, Morrison proved to be indispensable because of his language skills.

It is popular today to criticize early China missionaries for their acts of cultural imperialism. It is significant to note, therefore, Morrison’s advice concerning this and other matters of the role of a missionary:

*He should possess some skill in language; a rather critical knowledge of Holy Scripture, and of the evidences of revealed religion; a knowledge of the history of the church and of the world. He should have enlarged views of human nature, in contradistinction from strong sectarian or national prejudices. English, or American, or French, or even European prejudices should not be allowed to influence strongly his mind. He should not have a zeal for his national usages, which form no part of Christian practice. A Christian Missionary from England is not sent to India, or any other part of the world to introduce English Customs, but Christ’s Gospel.*³

The *Dictionary* itself is a remarkable tribute to the author’s tenacity and intelligence. Soon after he arrived in Canton in 1807, he began the study of Chinese and the compilation of a grammar and the *Dictionary*. By 1815 he was ready to publish the first segment of the dictionary. An advertisement noted that each number

FIFTY-SEVENTH RADICAL.

弓

KUNG. A bow to shoot with, which the character is thought to resemble; cover to a carriage bent like a bow; a land measure eight cubits long, three hundred make a 里 Le. Name of a district and of a river.

弓

LEU. This character is by some thought to be 乃 Nae, and by others, the same as 弓 Kung.

弓

HÀN. The ends of a bow to which the string is fastened; the flowers of plants before they are fully open.

弓

HLEN. Exuberance of flowers.

弓

Same as 彈 Tan, a Bullet.

弓

Seal-character form of 卩 TSĕ

弔

TSEÁOU. From a hand grasping a bow; because in ancient times, before coffins were used and the rites of sepulture instituted, bows were used to shoot the beasts which attacked the corpse; hence To ask respecting death, to mourn and weep for the dead, to wound or be wounded in the feelings. A species of dragon. Read Tcĭh, To reach or extend to, to remove, to take.

引

YIN. From a bow and a line. To draw a bow to draw, to lead; to induce; to seduce, to show the way to; to introduce, as at court, to quote from a book, to recommend each other; to pull, to expel. A rope with which a cow or a hearse is pulled along. A measure of an hundred cubits. Yin kung shay che, yih she chung 引弓射之一矢中 drew a bow and shot at it, and hit it with one arrow.

弓

An ancient form of 及 Keih.

弓

An ancient form of 彈 Tan.

弓

Same as 卷 Keuen, see Rad. 卩 TSĕ

引

Same as 引 Yin, To lead.

引

Original form of 射 Shay.

弔

Original form of 弔 Teatou.

弗

FŮH.

弗

弗

Distorted, opposed to; a negative, not, a strong negative

could be subscribed to for half a guinea. Eventually between 1815 and 1822, the three parts, subdivided into six volumes, were produced. The first part is similar to a regular Chinese dictionary, arranged by radicals or key components of each character. The second part takes essentially the same material and rearranges it according to Chinese phonetic pronunciation. The third part is an English to Chinese dictionary. Near the end of his labors Morrison wrote: "This Dictionary has unavoidably been protracted till most of those who were immediately interested in the Author and his work 'have sunk into the grave'; and the ardour of mind which hitherto urged him onward, through the wearisome task of verbal translation and compilation, no longer fills his breast."⁴ The work ran a total of 4,774 pages.

The Library's Asian Collection is a rich store of information on East Asia. Significant are the Chinese collections which contain the Confucian classics, and essays on Chinese science, history, language and literature. Portions of the Asian Collection were made available through the generosity of Mr. Dong-won Kim, a Korean industrialist, who presented the Library with a 1,000 volume collection of eighteenth and nineteenth century editions of Korean Confucian classics along with an impressive collection of Buddhist holy books or sutra. A gift from the Japan Foundation purchased the collected works of several nineteenth and twentieth century Japanese authors, and the Library recently purchased similar collections by writers in Taiwan. The Asian collection has several editions of the twenty-four dynastic histories of China along with more modern sources of historical data including the *National Gazette* of the Republic of China, a purchase made possible by a gift from the Earhart Foundation.

The Dictionary written by Robert Morrison is symbolic of the goal of BYU's Asian Collection: Dictionaries interpret unknown expressions into terms more familiar; the Asian Collection exists

woman's wall. Also written 僻倪 Pe-e, and 睥睨 Pe-e. Thus expressed in Chinese, 城上女牆開箭眼以窺望城下因以爲名 Ching shang neu tsang k'hae ts'een yen, e kwei wang ching hea; yin e wei ming. A woman's wall on the top of a city wall, and in which is opened an arrow's eye, through which to peep, and observe what is done below; and hence the name (woman's wall) which is given to it.

塹

The same as 坤 Kw'än, see above.

堅

KĒEN.

堅

堅

To establish; to confirm; to strengthen; to be confirmed in a purpose or opinion. Solid, hard, sound, firm, stout, strong, robust. Determined; constant; durable. A surname. 堅固 KĒEN-koo, and 𠂔 KĒEN loo, Strong, firm, durable, are applied to any production of human labour. 這張桌子做得𠂔固 Chay ch'hang ch' tze tso tih kĒEN-koo, This table is made strong and durable. 根本 𠂔固 K'än pun kĒEN koo, The root firmly established;— is understood either literally of a tree, or of a person's bodily constitution; or of his family circumstances and conduct; of all which the expression affirms that they are Good and durable. 𠂔實 KĒEN-shih, Hard, solid; applied to things: strong and well made, applied to work: correct, safe, and proper; applied to conduct; not easily assailable, or thwarted. 𠂔壯 KĒEN-chwang, 'Strong and robust,' applied to a person: commonly to hale old men. 這個老頭子𠂔壯 Chay ko lau t'how-tsze kĒEN chwang, This old headed boy is hale and strong. This is a free manner of speaking about a man; addressing an old person it would be said, 老人家𠂔壯極 Laou jio kea kĒEN chwang k'elh, Old gentleman, you are extremely hale and stout. 好堅硬的性 Hao kĒEN g'ing t'eh sing, A fine firm unbending disposition; taken in a good sense, in opposition to being weak and timorous. 心腸𠂔鑿山通泉海 Sin chang kĒEN ts'ö shan, t'hung tseuen hae, With the heart and bowels (the mind) firm in its purpose, a passage may be cut through a mountain to obtain a spring of water from the sea.

鑿山通大海 Ts'ö shan t'hung ta hae,
鍊石補青天 L'ieu shih puo tung t'heän
世上無難事 She shang wu nan sze
人心自不堅 Jin sin tze pu kĒEN.

Mountains have been cut through to make a passage to the ocean,

Stones have been melted to repair the pure heavens

In the world there is nothing impossible,

Man's hearts are themselves wanting in firmness

他𠂔意不肯 Phi kĒEN e pu k'ang, He with a firm intention will not assent. 告老之念益𠂔 Kaou laou che nen yih kĒEN, His thoughts of reporting himself superannuated were more confirmed. 𠂔志 KĒEN che, Fixed purpose. 窮且益𠂔不墜青雲之志 Keung, ts'heay yih kĒEN, puh chuy tsing yun che che, Failure (in obtaining a literary degree) should make you more determined not to let fall the purpose, of passing the azure-cloud bridge to the temple of learning and fame. 只面𠂔心等候 Chih niën kĒEN sin tang how, Only for the present time, strengthen your heart and wait. 以𠂔其信德 E kĒEN k'he sin tih, To confirm the virtue of faith. 將在

中軍日中 𠂔 T'chang tsae Chung-keun yue Chung-keun, A general in the centre of the army is called Chung-keun. 最尊居中以𠂔銳白 𠂔 Tsui tsun keu chung, e kĒEN yih tze too, The highest honor is given to him who is stationed in the centre, to confirm his purpose to press forward, and to support him. The Chung-kĒEN, or General in the centre, is also called 中軍 Chung-keun.

In Epitaphs, 彰義掩過口 𠂔 Chang e, yau kw'o'yue kĒEN, To publish virtues and screen faults is expressed by KĒEN.

實𠂔實好 Shih kĒEN shih haou, The grain was sound, the grain was good. (She-king.) 冰方盛. 水澤

腹𠂔. 命取冰. 冰以入 Ping faug shing, shw'ü ts'ih fuh kĒEN; mung tsau ping, ping e juh, When the ice was abundant, and the bosom of the fluent water was hard, an order was given to take the ice and put it into 凌室 Ling-shih, An ice house. (Le-king.) 𠂔水 KĒEN-shw'ü, A laxative or lye; 規 KĒEN is used on some sign boards in this sense

To rhyme, read Kin.

so that interested students and faculty with Asian language skills can understand and interpret the Far East.

Anthony W. Ferguson

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1. Townsend, William John, *Robert Morrison: The Pioneer of Chinese Missions* (London: S. W. Partridge, n.d.), p. 25.
 2. Cited without reference in Townsend, pp. 39–40.
 3. Morrison, Robert, *A Parting Memorial: Consisting of Miscellaneous Discourses Written and Preached in China; etc.* (London: W. Simpkin and K. Marshal, 1826), pp. 385–386.
 4. Morrison, Robert, *A Dictionary of the Chinese Language, In Three Parts* (Macao China: East India Press, 1815–1823), Part III, p. 2.

F

by the classical Greek authors after beginning the study of Greek. G. Leon Archibald, in discussing his collection of children's books, stated, "...I love to sit down with one of them and let visual and verbal images carry me away...it seems our children remain the most fortunate of us all as recipients of an enormous and beautiful heritage of visual words."

The winners have been stimulated by their interests to collect books in specific areas. The competition motivated them and seventy other students to evaluate their libraries as they organized their collections, and it is to be hoped that the annual competition sponsored by the Friends will inspire still others in that pursuit.



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